

A SERMON.

Appointed for the New-Church-
yard, by London, on White-
sunday, 1619.

Preached by *John Squire*, Minister of Gods
word of Saint Leonard's Shoreditch
in Middlesex.



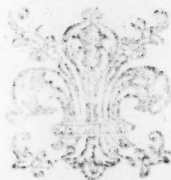
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LONDON,
Printed by *Nicholas Okes*, for *John P... ..* and are to
bee sold at his shop in *Saint Pauls Church-*
yard, 1621. 4

A SERMON.

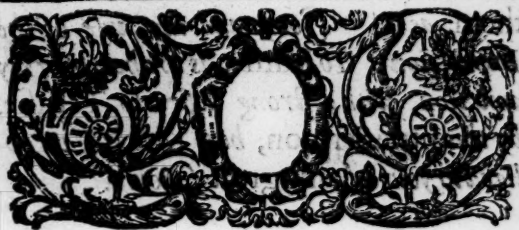
Appointed for the New Church,
held by London, on Wines,
Sunday, 1812.

Preached by John Smith, Minister of Gods
Word of Saint Pauls Church,
in London.



646; 66

LONDON,
Printed by Nicholas Oles; for John Piper, and are to
be sold at his shop in Saint Pauls Church-
yard, 1812.



TO
THE RIGHT
WORSHIPFVLL, SIR

Francis Iones; Alderman of London: Grace and Peace.

SIR,



*One of your worthy
Brethren (Aldermen)
haue beene pleased, to
intreate the putting
forth of this Childe:
May you please to bee
intreated to Father it?*

*To you I Dedicate it. The Sermon indeed
is Imperfect, the image of the Author,
who is (God knoweth) full of Imperfections.
Would God he could as soone Perfect
them,*

The Epistle

them, as it! Command the cause of the
Impression: To Edifie, is the height of my
ambition, with a strong desire to Testifie,
by this little Sermon, how Much I am ob-
liged to your Many great favours.

TO
THE
RIGHT
WORSHIPFUL
SIR

Yours to be commanded

John: Grace and Peace

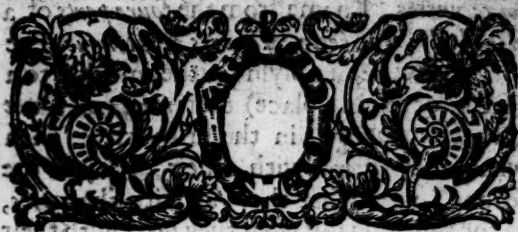
SIR,

One of your worship
Bishopric (Abraham)
have bene pleased to
intere the printing
forth of this Child:
Also you please to bee
intere to publish it

In all Christian service



To you I Dedicate it. The Sermon in
is Imperfect, the image of the Author
is Imperfect (God knoweth) full of Imperfecti-
ons. Would God he could be more Perfect
them



The Text.

ACTES 1.2.3. and 4.

1 And when the day of Pentecost was come, they were all with one accord, in one place.

2 And suddainly there came a sound from heauen, as of a rushing mighty wind, and filled all the house where they sate.

3 And there appeared vnto them clouen tongues, like fire, and it sate vpon each of them.

4 And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gaue him vterance.



His Text, is an apt theame, for this Time : the Time being the celebration, and the Text the commemoration, of the descending of the Holy Ghost, after the ascending of our Saviour Christ. The four parts of the text in these

four verses, I name from the *four* parts of a mans body: the *feete, eares, eyes* and *tongue*. The *Feete*, (alwaies implying either motion to a place, or rest in a place) their *residence*, as it were their *footing*, in the first verse: then what they *heard* with their *eares*, in the second: next what they *saw* with their *eyes*, in the third: finally, what they *spake* with their *tongues*, in the fourth. Each of these *four* generals, I will *divide* into *four* particulars: and then I will trouble you with no farther subdiuision. Their *footing* or *residence*, in the first verse, is described by *four* circumstances. *When, where, How, and who*. *When*, the Time, when the day of *Pentecost* was come, *where*, the Place, they were in one place: *How*, the Manner, they were with one accord; and *who*, the Persons, they were all in one place, and all with one accord. Secondly, what they *heard* in the second verse, they heard a *Sound*: that *Sound* also is set forth by *four* particulars, it came *wonderfully, suddenly, fearefully, and effectually*, *wonderfully*, the sound came from Heaven: *Suddenly*: And suddenly there came a sound from heaven: *Fearefully*, as of a rushing & mighty wind: & *Effectually*, it filled all the house where they sat. Thirdly, what they *saw*, in the third verse: where obserue *four* things; the *Shape*, the *Similitude*, their *Diuision*, and the *Position*: the *Shape*, and there appeared unto them *tongues*: the *Similitude*, like fire: their *Diuision*, *seuen*

tongues: and the *Position*, it *sate* upon each of them. The four last particulars remaine in the fourth verse: their *Action*, *Restriction*, *Ability*, and *Vniuersality*. Their *Action*, they beganne to *speake* with other tongues: Their *Restriction*, as the Spirit gaue them utterance: Their *Ability*, they were filled with the holy Ghost: and the *Vniuersality*, they were all filled with the holy Ghost. Thus seewe in this Text, that on this Day, the Spirit of God did descend on the Bodies of men: the miraculous worke of the Lord, the Lord make it manuellous in our eyes.

The first of the four first particulars, in the first verse, is laid downe in the first words, *And when the day of Pentecost was come*: *when*, the *Time*, is the first point of this text. The *Time*, is this time, the *Holy day* called the *Fiftieth day*, so signifieth the Greeke πεντηκοστή. The *Pentecost* I may tearme an *Israellitish-Christian Holy day*: Reall to vs, Typicall to them: to them the confirmation of the *Law*; to vs, the *Confirmation* of the *Ghospell*: Theires the Type of ours. Wee both retaine the same name of *Pentecost* or *Fiftieth-day*, they reckoning from their *Passouer*: we, from the *Resurrection*, our *Easter*.

Our Countrey and custome call this Feast by another name; *whitsunday*, that is, *white-sunday*: the attribute *white*, being annexed to the *Sunday*, for foure causes: from the *Time* of the *Teare*, from the *Custome* of the *Time*, from

I. I.

the *Mercy of God to Man*, and from the *Mercy of Man to Man*. 1. The *Time*, is *Tempus albi solis*, a season of singular Sun-shine, the Sunne now hauing the *clearest* or *whiteſt* lustre, the *Time* is therefore tearmed *White-Sunday*. 2. The *Custome* of the *primitiue Time* was, that this was *Dominica in albis*: they vsed *albis vestibus post baptismum*, those who were baptized, were accustomed to weare *white* garments about this *Time*: The *Time* therefore was called *White-Sunday*. 3. Through the *Mercy of God*, the holy Ghost came downe on *Man* this day, (a *white*, that is an happy day for all Christians) rightly called *White-Sunday*. 4. Then also was it the guise of the Church (in thank-giuing for this *great gift* from God) to giue a *small gift* to *Man*, *white loaves* by way of alms to the poore: & hence also it is termed *White-Sunday*.

Let your first care bee, to practise this last point, by way of gratitude for this *Great gift*, on this *Great day*, giue almes to the poore, as it were *white loaves*; & (according to our homely prouerbe) *White-Sunday* shall make *your white* *Sonnes* vnto God, obedient children vnto your Father which is in heauen.

But wherefore was this *Miracle* wrought on this *Day*? The hand of reuerend *Caluine* shall leade mee to the cause: because on this *Great day* a *great Assembly* was at *Hierusalem*. As Princes vse to publish their Proclamations, in most populous places.

Where

Where let me presume, right Honourable, right Worshipfull, and worthy Magistrates of this famous City, let me presume to put you in mind of this point. The Lord seemeth to preserve a perpetual *Pentecost* vnto your City: abundance of Hearers, and no contemptible Preachers. For the furnishing of your solemne sermons at the *Crosse*, the prime Preachers of *one Kingdome*, of *two Vniuersities*, of *sixe and twenty Bishopricks*, and of the third part of *sixe and twenty thousand Ministers*, bring the creame of their learning and labours to your audience. Your sermons are *twice as long* and *twice as laboured* as other ordinary sermons, in other ordinary Congregations. Whence the World doth inferre: Therefore these sermons must bee *twice as profitable* to you, and you must become *twice as conscionable* by them: otherwise, *Potentes potenter torquentur*; it will be for your greater *Condemnation* before *Man*, and for your greater *Damnation* before *God*. Thus say they. Thus say they! But I only beseech you in the bowels of *Iesus Christ*, to take notice of that hint giuen by *Christ*, *Luk. 12. 48.* *To whom much is giuen, from them much is required.* Remember, Remember, *You haue many excellent Sermons.* For the inference, I leaue that to your owne *Wisedome*, conscionably to apply it.

where, the *Place*, is the second point succeeding to be handled in the second place: They

2. 1.

were *ini rē dūm*, in one place. Probable it is, that this Place was that *impru*, *Actes 1. ver. 13.* that *Upper chamber*, where they expected the descending of the *Holy Ghost*. I will not cumber you with those curious commentary conjectures whose house this was: whether Saint *John's* the rich Apostle, or of *Simon Leprosus*, of *Nichodemus*, or of *Ioseph of Aramathea*, the wealthy disciple.

This necessary instruction I onely commend vnto you: *There is a blessing annexed to the publike place of Devotion*: in the text when they were *ini rē dūm*, then came the *Spirit in rē dūm*, the *Holy Ghost* came on these men, when these men came into one Place. *Where two or three are gathered together in my name, there am I in the middest of them*: It is Christ his owne promise, *Math. 18. 20.* And *Ioh. 20. 24.* it is worthy of our obseruation concerning *S. Thomas* the incredulous, *Thomas was not with them when Iesus came*, as if his absence had beene the cause of his infidelity. Not altogether vnlikely, God vsing to shape the End according to the means: *Naaman* had neuer beene cleansed, if he had not washed in *Iordan*; *2. Reg. 5. 10.* And as in *Exodus 10. 23.* *Darkenesse* was in all *AEgypt*, but *Light* in *Goshen*: So there may bee *Darkenesse* in private persons, and places; but *Heere* hardly any infirmitie of the messenger can cloud the word, but it will shine to the great benefit of the hearers: as in this text, the *Holy Ghost* came downe

on such as are *in the Place, in the Publike place of deuotion.*

Beware therefore, Beloued, that you *Excommunicate not your selues, taking or making occasions* to be absent from the *Church, from the Publike Place of deuotion.* I vrge not a perpetuall presence vnto *weeke-day Lectures*, (though those also bee blessed, who haue will and liberty to frequent them without intermission) I insit in the *Sabbath-Sermons*: when God doth appoint a *Day* in the *weeke*, the *Church* an *Hour* in the *Day*, & the *Common-wealth* a *Place* for both: for a man to neglect that *Day*, that *Hour*, and that *Place*, is nothing lesse than to disobey the command of our *Common-wealth*, of our *Church*, and of our *God* himselfe. I take it (without wonderfully necessary occasions) for a man to bee thus *out of the Church*, is like *Peter out of the ship*; hee may *sinke*, if God bee not as mercifull to him, as *Christ* was to *Peter*: like *Shimei* out of *Hierusalem*, hee may *Die* for it, if God bee not more mercifull to him, than *Salomon* was to *Shimei*.

Let not therefore those *cob-webs* intangle you! *Visiting of friends, evening of accounts, gaming, or sleeping*: let not these detain you from the Congregation. Thinke on't: When you *visit* your *friends*, or are *visited* by them, in sermon time needlesly, if God should then *visite* you, & smite you with some mortall sicknesse: that would bee small comfort for your soules, that

your bodies were absent from the Church. As you are casting your *Accounts*, if God should call you to *Account*, and the day of *Iudgement* should come in that moment; I feare you would giue no *chearefull account* to our ieaious God for your *absence* from the *Sermon*. When yee *Play*, if God should smite you in *earnest*, your *Play* would bee like the *Play* of *Isaacs* men, and *Abner's* followers, *2 Sam. 2. 16*. Death and destruction would bee the goale ye should run to. Or if *Sleepe* detain you at home, suppose that a *Lethargy*, *Palsie*, or *Apoplexie* should take such napping: I think verily they dreame not of the dreadfull euent. Surely something worse than the *tyring kneeling* at *Prayers* for a quarter of an houre, or then the *tedious* enduring of a *Sermon* of two houres long.

I haue shewed you the pit of perdition: plunge not your selues desperately into destruction. Come to the Church, if you desire that God should come to you. If you desire the *Blessing* of this blessed Spirit, Come *in*, to the *Publike* place appointed for deuotion.

3. 1.

But say you, we haue performed both these particulars: *when* and *where*, the *Publike Time* and *Place*, haue been observed by vs daily, and we haue duely heard the Word, and praised the Lord in the *Great Congregation*. Which occasioneth a *quære*: hauing the *Act*, how misse we the *Effect*: Since we meete in one place, why descendeth not the Holy Ghost upon vs? why are we

we so *vnhol*y in our *dealings*, notwithstanding our many *hol*y meetings? Here I proceed vnto the third point: Wee are *in idem*, in one place: but not *quod idem*, with one accord. A shiuelled thread cannot enter the eye of a needle: nor can we powre water into many pipes at one time. So a *factious* multitude cannot truly enter into the Church. And the Holy Ghost wil not *diuide* his graces to a *diuided* Congregation. Wee must bee *quod idem*, with one accord, otherwise wee shall not haue one blessing from that *blessed Spirit*.

Let vs learne from hence, that Concord is the only channell to conuey the holy Ghost vnto the Church. The text implieth that our meeting must bee *with one accord*, in singular concord, and wee must endeauiour to keepe the vnitie of the spirit, in the bond of peace, Ephes. 4. 3. Yea, *Ecce quam bonum*! Brotherlie loue is a prise-lesse Iewell, Psal. 133. 1. Which occasioned Augustine to Boniface pathetically to cry out, *Amemus quod cantemus*, Let vs practise what wee praise, and shew what wee sing: How good and comely a thing it is Brethren to dwell together in vnitie. Ignatius Ep. 3. seemeth to make the practise of the primitiue concord, a Paraphrase to this point, *omnes ad unum sunt*, All men went to Church with one mind: *Ecce quam bonum*! let vs accord, to admire their concord.

Whereunto also accordeth the Christian conclusio of the Council of Carthage in Cyprian:

Supereſt ut de hac re, quid ſinguli ſentiamus, proferamus: let vs (ſay they) propoſe our owne pla- cets concerning theſe propoſitions: Neminem iudicantes, aut a iure communionis amouentes: cen- ſuring no man, exaſperating no man of a cōtra- ry iudgement. So tender were they to preſerue chriſtian concord. Which we wold alſo tender as carefully, if wee had one ſparke of this holy Spirit in vs: For the Holy Ghoſt it ſelfe, is one, or rather Oneneſſe it ſelfe: One in Eſſence, Ephe. 4.4. & one in operation, the holy Ghoſt did ſpeake, Per os, not Per ora Prophetarum: Luc. 1.70. by the mouth of the Prophets, in ſingular number, im- porting the ſingular harmonic of their proph- ecies. Aptlie therefore is the Church of Chriſt, compared to the Coate of Chriſt by Cy- prian de Vnitate, it is pittie to diuide it, impiety to rend it. I conclude this point, with the con- cluſion of that excellent Epistle, written by the Kings excellent Maieſty, concerning the com- poſing of that controuerſie betwixt Molineus and Pilenus, Summa pax & concordia eſt ſumme neceſſaria: the greateſt concord in the Church, is the greateſt bleſſing to the Church.

Poore peace. It is not a Sojourner in our Land, but a ſtranger in our nation. It lieth at the Doores, like Lazarus, no man relecueth it: it walketh in the ſtreetes like the Angels in Sodom, no man receiueth it; and like Cain, it is be- come a very vagabond on the face of the earth. Diuiſion is the ſweeteſt Muſicke in our eare,
and

and *Discord* is the onely *harmony* in our Age. Giue me an *house*, wherein *Iacob* and *Rachel* do not *chide* a little, wherein the *Roake-fellows* bee *imodumadiv*, of one minde, as they are one *Flesh*, and should bee one *spirit* also: Name one *Parish*, wherein there is not some *siding backing*, and *back-bitings*, cōcerning *Collections* for the poor, *Election* of a *Preacher*, or such like. I will chronicle those *Companies* which are true *Brotherhoods*, and would God I could honour that *Companie* to which I owe my seruice, with the first name in such a Catalogue. Yea it is to bee feared, that the very *Magistrates*, that all the *Aldermen*, are not able to make a *Mittimus* for this one *Rake-shame*: but that *Discord*, like the *Dinell*, *Iob* 1.6. will bee present at *Your meetings* also. Indeed yee meete often *imōi nō aduō*, in one place, but very seldome *imodumadiv*, with one accord. Ye meete in the *Vestryes*, for the good of your *Parish*: in the *Halls*, for the good of your *Companies*: in your *Court*, for the good and gouernment of this *Citie*: and now you meete in this *Place*, for the good of your *Soules*. Heere is *imōi nō aduō* in one place, but where is *imodumadiv*, with one accord? Oh neuer dreame to benefit your *Parishes*, your *Companies*, your *Citie*, or your *Soules* by such meetings: your *Conuocations* are *Prouocations*, if yee meete in one *Place*, and not with one accord. That *Spirit* which came in a *Done*, will not come but on a *Done*: the holy *Ghost* will not bee with you, but when You are with one

C

accord.

accord. Vnlesse therefore yee dare vtter that blasphemous phrase of that impure *Cardinall*, at a popish conuenticle: vnlesse yee dare say or thinke, that yee haue no roome for the Holy Ghost at your meetings: as you tender a blessing vpon your *Persons*, vpon your *Families*, vpon your *Parishes*, vpon your *Companies*, vpon your *Citie*, vpon your *Soules*: Meete in one place, and with one accord. Wee are now *in one place, in one place, at this time*: God grant --- yea --- God grant wee may bee *in one place, with one accord*, for euermore.

4. I.

It remaineth *who*, the *Persons* on whom the Spirit did descend this Day, beeing in one place, and with one accord: this is the last point in the first verse, *in Acts 1. 5*: either *All* the *Disciples*, referring the adiectiue with *Locutus* to the 15. verse of the last chapter: Or *All* the *Apostles*, with *Beza*, referring it to the last verse of the same chapter. Both are probable, the last most probable. 1. Because the *holy Ghost's* descending was promised to the alone: *Acts 1. 5*. 2. because by a Grammaticall right, the adiectiue is rather to bee referred to the *Substantiue* in the next verse, then to a *Substantiue* tenne verses before in the 15. verse. 3. *Peter* made his Apologie in the behalfe of the *Apostles* onely, *Acts 2. 14*. 4. There haue beene found two ancient copies, wherein the *Substantiue* is expressed *in Acts 1. 5*, *all the Apostles*: Most probable therefore it is, that the *Persons* were *all the Apostles*,

postles, on whom the *Holy Ghost* did descend. But would God wee had no other cause to contest with the *Papists*, saue in this onely! we would quickly ioyne hands and hearts, and liue with the *in one place, & with one accord* also.

For vs, the largenesse of the *Phrase*, doth teach vs to *inlarge* our *affections*: wee should desire that the benefit of this day, the *descending of the holy Ghost*, might be deriued ^{us & ournes}, euen to *all* the people. Wee desire not that *Eldad* and *Medad* onely, but that *all* the people may prophesie. Wee pray not that *Preachers* alone, or the *Magistrates* alone, or the *inferiour people* alone: but that from the *Alderman* in his robe, to the *Beggerman* in his ragges; wee pray and desire that *All* this Congregation may receiue benefit of this sermon, and the blessing of this day, *that the holy Ghost may descend upon all of you.*

Thus haue we viewed the *foot-steps* of these sanctified disciples: *when, where, How, and who* they were, on whom the *Holy Ghost* did descend. Now let vs lend an *ear* to their *ear*, and *heare* what they *heard*! They heard a *sound*, saith my text.

A *sound*! very significantlie: Implying that *Faith* cometh by *hearing*, *Rom. 10. 17.* and that the *Sound* of these *Preachers* should goe out *into all lands*, *Psalme 19. 4.* And yet to heare a *sound* (if a *sound* onely) is not sufficient: It may be a *vanishing sound*, of a moment, of no mo-

ment : as of sounding brasse, and of a tinkling Cymball, 1. Cor. 13. 1. It may bee a *musicall sound*, a delighting sound for a season, *Lo, thou art vnto them as a iesting song of one that hath a pleasant voyce, and can sing wel*, Ezek. 33. 32. or it may be a *sound*, as the word doth *sound* in my text, *as an Echo*, imperfectly returning the voice of the speaker.

1. 2.

Therefore, the wonder of the *sound* is annexed in the next word, it was a *sound from Heauen* to smite awe into the audience. For what *Creature on earth*, dare not reuerence a *sound from Heauen*?

From whence let vs censure our owne felues concerning our contemning of *Sermons*. Is it execrable to despise a *sound from heauen*? No lesse a crime is it to contemne a *Sermon*. This is a *sound*, a *Sermon* is more; a *Voyce*, the first *in-articulate*, the second *syllabicall*! this is a *sound from heauen*, a *Sermon* is as much, euen the very word of God, 1. Thes. 2. 13. yea (excepting the basenes of the vessel) a *Sermon* is more, a more sure word then a *voyce from Heauen*. 2. Pet. 1. 19. Conclude then, *Sermons* are a *Voyce*, a *sound from Heauen*! *Heauen* grant that wee may esteeme them accordingly.

2. 2.

And as the *Holy Ghost* did descend wonderfully, so was it suddenly also that hee did descend: and the more wonderfully, because suddenly; the suddenesse increasing the strangenesse thereof. Implying that this *wonderfull worke*

worke (of the holy Ghosts descending) was a worke of mercy from God, without the concurrence of any merit from man. *The Winde bloweth where it listeth, Ioh. 3. 8. I said, Behold mee, behold me, vnto a nation that called not vpon my name, Isay 65. 1.* Where there is no Expectation, ther can be no Preparation: no co-operation: that sound came suddenly, saith my text.

This obseruation is naturall, and profitable: yet let the phrase diuert your attention, to another meditation: God the holy Ghost did come suddenly, and God the Sonne will come suddenly: Euen as a theefe in the night, *1. Thes. 5. 2.* when men shall say, *Peace and safety, then shall come vpon them sudden destruction, 1. Thes. 5. 2.* *Occultatur vnus dies vt observetur omnis dies,* saith *Augustine*: we know not *That day*, that wee may bee prepared *Every day, Math. 24. 43.* *Christians* are therefore compared vnto watchmen, who neuer sleep: to Souldiers, who euer stand on their guard: to the Virgins, hauing their lamps perpetually burning: to Lyons, who sleepe with their eyes open: and to the Spouse in the *Canticles 5. 2.* though we sleepe, our hearts must wake, watching for the second, for the sudden coming of our Sauour Christ.

Me thinks this phrase should Thunder-strike the wicked man, and make him agast suddenly, to think that the dreadfull Iudge shall surprise him suddenly. The Swearer, rapping out a volie of oaths, Gods hand may stop his blasphemous

mous breath, with oaths in his mouth, the Lord may smite him suddenly. The Drunkard may spew out a drunken soule into the bosome of the Prince of darknesse, when hee disgorgeth his surfeited stomacke: God may smite him suddenly. The Conuets, whilest he doth reach forth one hand to rake in Mammon, the Diuell may fasten both hands on him, to hale him vnto hell: God may smite him suddenly. Yea, all Sinners may share in this one phrase of horrour, God may smite them suddenly. Oh then, *as illi triplex circa pectus*, that Heart is hewed out of a Rock, which receiueth not the impression of this phrase, *Christ will come suddenly*.

But for vs: Let this same phrase which threatneth destruction to the Bad, let it occasion instruction to the Good. *Christ will come suddenly vnto vs*: Let vs goe suddenly vnto Christ: Let our Repentance bee sudden and speedy. Away with that brutish sound, *cras cras*, we will repent to morrow: and with that diuellish *rope*, the *Perbe, Mane, Tarry*: No, let Gods children speake in Gods dialect, the *Aduerbe, Mane*, let vs repent betimes. With the conuerts, *Acts 2. 41*, let vs ioine our selues to the Church, this same day: with *Zacharias*, let vs receiue Christ, this same *Haure*; yea, this same moment, let vs say with *Simion*, Lord Now lettest thou thy seruants depart from sinne, and forsake their iniquitie. Thus shall wee take Honey out of the Lyon, and that which is *Hormon* vnto

to others, shalbe joy vnto vs: When *Christ* shal come suddenly, wee shal attend his comming joyfully.

In the next place the *Holy Ghost* did descend fearefully: a terrible prologue: there came the sound of a rushing and mighty wind. Of a wind: the resemblance holdeth in three particulars: in regard of the *Holy Ghost*, of those *Holy Men*, and of the *Holy Word*, sent from the *Holy Ghost* by those *Holy Men*. First, all the power of the *Word*, was to proceed from the *Holy Ghost*; the wind bloweth where it listeth, *Job* 3:8. therefore the comming of that Spirit which imparteth that power, is aptly compared to the wind. Secondly, those *Holy men*, by the comming of this *Holy Ghost*, were made prompt and pregnant to preach. Some say that the *Hinds* calue being affrighted with thunder; or some such sound, whereto they say allusion is made *Psalm* 29:9. The voice of the Lord causeth the *Hinds* to calue. So this thundering sound, this rushing and mighty wind, made these *Apostles* long to be disburdened of the word, as a woman doth to be delivered of a man-child: the wind therefore is a fit resemblance in this point also. Finally, the wind doth cleanse the corne fro the chaffe: so also doth the wind by the operation of the *Holy Ghost* as it were winnow the conscience of a conscionable hearer. The resemblance then holdeth in euery particular. The *Holy Ghost* came vpon them in the sound of a wind.

3. 2.

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But that it is resembled to a *mighty Wind*, this sheweth that the *word* is yet more *mighty in operation*. That *mighty Wind*, 1. Reg. 19. 11. did rend the *Mountaines*, and breake the *Rocks* before the Lord: Let thy Heart be as bigge as a *mountaine*, and as hard as a *Rocke*, notwithstanding God may haue a *Wind*, a *mighty wind*, a poore *Sermon*, which shall rend that *Mountaine*, and breake that *Rock*, which shall smite euen thy feared conscience with amazement.

Consider heere our strange disposition, in this point: Men will limite God in this particular. Our *Sermons* must not be *mighty Winds*: but they will *bluster*, if wee *bluster*. Loe their limitation: they will permit a *Sermon* to be a *Wind*, but not endure it to be a *mighty rushing wind*. Like *AEolus*, they would put the *Wind* in a bagge, and prescribe in what place, at what time, and in what quantitie the gale must blow. Almost euery mans soule is become a *Paradise*, wherein there is *one tree* which must not be tasted: *Noli me tangere*, it hath *one disease* which may not be touched: *one humor* which may not be thwarted: that if Preachers were not *auditors*, scribes taught from God, Math. 13. 52. if we would receiue our instructions from Men, how to preach: I can speake it sensible and experimentally: Our *Sermons* should be like *Iosephs* coate, party-coloured: yea like the *Raine-Bow*, of infinite irreconcilable varieties. Truly like the *Wind*: the hearers would haue vs spend
much

much wind to little purpose. A calme they call for, no storme in any case: But let them consider conscionably, the Nature of our finnes, we are built up to a custome therein: then will they confesse that no wind but a great wind, must smite the corners of that house, to make their sin fall to the ground. Let them consider the number of our finnes, swarms and armies of transgressions: then will they confesse that no wind, but a mighty strong wind, can force away those Grasse-hoppers, which ouer-spread the land. In a word, euery good conscience will conclude for me, before me: Our finnes are mighty, which we commit with a mighty hand, against a mighty God. Therefore, it must bee a mighty wind, which shall dispell them.

Thus did the Holy Ghost descend wonderfully, Suddenly, Fearefully: it followeth in the fourth point, that hee did descend Effectually also: *And it filled all the house where they sate.* Take this clause either *cataphorically*, the house for the Roome, where they sate, or *synecdochically*, the Roome where they sate for the House: or *simply* as the phrase lieth, for the House: euery way it signifieth that *effectuall descending of the Holy Ghost*, importing also the *Efficacie of the Word*, that *all sound from heauen is replenishing, it filled all the house where they sate.*

Happy and blessed were wee, if the *comming of the Holy Ghost* were as *effectuall* to vs *this day*, as it was to them *that day*: that the *sound of*

the word might fill all the place where we sit. I meane not this circumference, — alas it is an open place, it hath no walls, I feare the sound will vanish instantly. Nor meane I those lesser roomes; the Heads: those Houses haue two doores, two eares; and a Backe doore maketh a poore Hearer, what goeth in at one eare, runneth out at the other. But I meane those narrow roomes, the clossets of your Hearts, O that those might be filled with a sound from heauen, with a conscionable Sermon!

But wretched men! that which is a monster in Nature, is the Nature of our hearing: Vacuum or Emptinesse, is in euery Hearer. Wee haue empty braines, wee vnderstand nothing: Empty Memories, wee remember nothing: and Empty Hearts, wee practise nothing. It may be, at some time, in some sence, we may be said to be filled, like bladders with wind: like some vessels, with Barme: Some Windy Barmy Frothy querks of curiosity may perchance bee retained by vs: but for the matter, & marrow of Sermons, sanctification and mortification, we passe not. Alas, as Vacuum is not in natura, so gratia is not in Vacuo: No grace with Emptinesse. Wee therefore must bee filled with desire, filled with delight, and filled with seruency to heare and practise. Now the same Holy Ghost, which filled their house, with a sound from heauen, fill all our hearts with the holy sound of his holy word.

1. 3.

Thus haue wee obserued the Feete of these

Apostles:

Apostles : they did *reside* in one place on the earth : we haue heard also, what they did *heare*, a sound from *heauen*. Now turne we *our eyes* to the object of *their eyes* : let vs see what they saw. The Shape was of *Tongues* : and there appeared vnto them clouen *Tongues*, saith my text.

Tongues are the *Instruments of knowledge* : conueying it from man to man. The *Latines* therefore call *oratio quasi oris ratio* : Reason is impressed in the Soule, expressed by the *Tongue* : & the *Greeks* say that *γινωσκω* is so called *quasi γινωσκω* of *γινωσκω* to knowe : the Soule is the *Fountaine of knowledge*, and the *Tongue* a channell from that *Fountaine*. Thus then the text lieth : To insinuate, that the *Tongues* of these *Apostles* should communicate knowledge to the world. Therefore the *Holy Ghost* appeared to them in the shape of *Tongues*.

Vae mihi si non euangelizauero : Then woeto those *Preachers*, who doe not vse these *Tongues*. As *Holophernes* stopped the fountains of *Bethulia*, so these stop the current of the *Holy Ghost*, which doth communicate knowledge by these instruments of *Tongues*, by speaking and *Preaching*.

Indeed some there are (calling themselues *Pastors*) who speak like *Balaams Ass*, hardly twice in their life time : and who *Preach*, as *Nabal* did *Feast*, once in a yeare, & that must be a *sheep-shearing* too : when they receiue the rents of their *Rectories*. A double wo attendeth such

men, for not vsing *one Tongue*. First, as it is in parable of the slothfull seruant, *Matth. 25. 28.* *The Talent shalbe taken from such a Preacher: His Tongue will rust with rest: Idleneffe will ingender Vnablenesse: they will not preach at the first, they shall finde that they cannot preach at the last.* Moreouer, they proclaime to the world that they haue *no portion in the holy Ghost*: for they *use not their Tongues*, whereas the *Holy Ghost* did appeare in the *shape of tongues*.

Neuerthelesse, *I lay not the whole load on one horse*: heere is a necessary relation: the *Tongue* inferring the *Eare*. If there be a *woe* to *Us*, if we do not *speak*, there is a *woe* to *You*, if ye do not *heare*. *Clodius, Mæchum? Gracchus, Seditiosum? Shall a Theefe iudge a Malefactor? I feare that neither of vs can so accuse the other, that withall we can excuse our selues.*

For *vs*: Wee confesse there are some, who are like *Cræsus his sonne*, tongue-tyde from their birth, *unable to vse the Tongue*, they want *learning to preach*: we confesse that there are some also, who are like *Demoisthenes* bribed by the *Milesians*, they haue a *fee to bee silent*, they are *rich*, and therefore their *Tongues* must take their *ease*, they will not take the paines to preach.

For *You*: There are some like the *AEgyptians* by *Catadupa*, yee doe *heare so much*, that yee *heare nothing*. *Manna* is loathed because of *abundance*: *Abundance of preaching* is so familiar, that

that it is *contemned* by many. Againe, some of you heare as the *Auditors* did the *Philosopher* in *Strabo*: a multitude sate attentiuely to his discourse, till the *Market bell* did ring, and then they all ranne from the *Speaker*: so yee will heare attentiuely till the *Market bell* ring, till we touch your profit, then away runne your *affections* and your *attentions*, although your *Bodies* stay, for shame to attend on the *Preachers* conclusion.

I haue seene a congregation rarely attentiuely: as one man, for one halfe of the Sermon, till the *market bell* did ring, till a point hath beene forced against the profit of the *Hearers*. Then haue I obserued them sit amazed with dislike, and agast with discontent: as if the *Tongue* of the *Preacher* had beene turned into the *Head* of *Medusa*, to turne them all into stones. So strangely did he transforme those whom hee laboured to reforme.

I demand now: where is the greater woe? which is the greater wickednesse? For Vs, not to vse our *Tongues*? or for You, not to vse your *Eares*? if *Preachers* be dumbe dogges, and do not barke: and if the *People* be deafe Adders, and will not heare: are they not both brutish? yes beloued; and let vs amend both. Let Vs promise to vse our *Tongues* to speake: doe Ye promise to vse your *Eares* to heare: Yea, let vs all promise, resolute, and vow, that wee will all vse our *Hearts* to practise, what wee speake with our

2. 3.

Tongues, and what ye heare with your Eares.

The Shape was *Tongues*, the Similitude, *Fire*: *There appeared Tongues like Fire*: Implying the *wisdom*, and singular efficacye of the *Tongue* of true Preachers. There are sixe properties in *Fire*, which may properly be squared to the properties of Zealous Preachers: *Fire* is consuming, purging, illuminating, heating, softning, and eleuating: or causing things to moue vpward. Thus, 1. *Chaffe* is burned and consumed in the *Fire*: 2. *Gold* is purged and purified by the *Fire*: 3. *Darknesse* is dispelled, and *Darke things* illuminated by the *Fire*. 4. *Bricks* and *tiles* are warmed, and made hot by the *Fire*. 5. *Iron* is mollified, and made malleable by the *Fire*. 6. *Fire* doth eleuate water, and by extenuating it, causeth the thinner parts thereof to euaporate, and so mooue vpward.

To proportion these particulars vnto Preachers: *Preaching* 1. doth consume euill works, as the stubble is consumed by *Fire*! Thus the Prophet preaching against the Prince and people of *Nineue*, presently the proclamation was published, *Ionah* 3. 8. *Let euery man turne from his euill way, and from the wickednesse which is in his hands*: Here the *Fire* of *Preaching* consumed the chaffe of *vnmodlinesse*. 2. It doth purge good men, as *Fire* doth good gold, and maketh them more pure then they were before. *Iam.* 1. 22. *Be ye Doers of the word, and not Hearers onely*: wee must increase in grace: *Preaching* therefore is the

the Furnace to refine the hearts of honest Hearers. 3. It doth illuminate the ignorant: The commandment of the Lord giueth light vnto the eyes; Psal. 119. 7. the word preached like the word incarnated, doth giue light to them that sit in darknesse, and in the shadow of death. 4. If wee bee cold in religion, coales from the Altar wil make vs hot: Bee feruent, is the voice of the great Preacher, Rev. 3. 19. 5. Euen Iron-hearts melt like waxe before the fire of Preaching: and Preachers haue smote the spirit of compunction into the hearts of the very Iewes themselues, Act. 2. 37. 6. Preaching doth adde wings to our deuotion, and maketh our soules to soare above the clouds: our conuersation is in heauen, said that Preacher of the Gemils, Philip. 3. 20. Thus farre the particulars are punctually proportioned: Feruent Preachers are fitly resembled by Fiery Tongues.

To returne with a breefe reuiue of the same particulars: 1. *ὁ πυρὶς λόγος ἐστὶν ὁ λόγος τοῦ θεοῦ* *οὗτος ὁ λόγος*, faith Chrysostome. I haue not (saith hee) Fire in my hand, to burne the limmes of your Bodies, but I haue Fire on my Tongue, to consume the sinnes of your Soules: Oh then--- be not angry with our hot inuectiōns: for God hath giuen vs Fiery Tongues. 2. *ἡρώωντες δὲ τοὺς θεοὺς* *τοὺς θεοὺς*, the Ancients did sacrifice Tongues to their gods: but first they put them into the Fire, to purge them from putrifying humours; implying the power in their Priests; which should purge the people from putrification. Let vs pre-

uaile with you in like manner, and let our Tongues purge your affections from all pollutions. 3. The very Heathen Priests, by Clemens Alexandrinus are tearmed ^{apostolici} Torch-bearers: Preachers therefore are Lamthornes to your feet, and lights to your paths. Follow them, till they leade you to the Day-star, whereby the day-spring from on high hath visited vs. 4. To draw Triacle out of a Viper: Those Tongues were ignite, not polite, saith Bellarmine: they were not eloquent Tongues to charme the eare, but feruent Tongues to warme the Heart. Come not then into the Church, as the children were cast into the Furnace, Dan. 3. 27. to goe out againe not one haire altered from that yee were before. But know, feruent preaching should beget zealous practising: your affections must bee warmed by hearing. 5. Sol uicit Aquilonem, Soft words breake the bones: and the gentle breath of a discret Sermon, somtime will insinnate zeale into the bo-some of the hearer, that hee shall caste off his custome in sinne wherewith hee had cloath'd himselfe, as it were with a garment. Such therefore as despise prophesying, they are more then iron-hearted people, of a strange mettle, if the Fire of Preaching cannot soften them. 6. Elias was carried to heauen, in a chariot of Fire: a feruent sermon is such a Fiery chariot, to lift vp the soule of a man, by heauenly meditations. Oh then! Sursum corda: let euery Sermon you heare, be a steppe of Iacobs ladder, to make you ascend one degree

degree higher toward the presence of God, by godly meditations. From these particulars I will proportion a double picture: of *bad men* *bad hearers*, and of *good men* *good hearers*. For the first: Sixe sorts of *hearers* are hereby excluded frō reaping any benefit by *bearing*: 1. Those who *excuse* their liues onely, but not *reforme* them; *Preaching* doth not profit them; for they *retaine* their *sinnes*; and the nature of *Preaching* is of the nature of *fire*, it doth *consume* our infirmities. 2. Such as *seeke* not after a sufficient measure of knowledge: the *Ignorant* are *ignorant* of all true comfort by *bearing*, because their *minds* are *darkned* with ignorance; whereas it is the propretie of *Preaching*, to *illuminate*, to *inlighten* the *understanding*, and to *give understanding* to the *bearer*. 3. Euen *good men* are not *good Hearers*, if they do not *increase* in *goodnesse*: Although we be *charitable*, *humble*, and *religious*: yet if we be not *more charitable*, *more humble*, and *more religious* at this day, than wee were a few yeares, a few moneths, yea a few dayes past; if wee grow not in grace, wee can haue no true comfort, that wee are true *Hearers*, that we are true *gold*: for the *word* is like *Fire*, it will *purge* vs and *refine* vs, it will make vs *puer* and *better*, if we be of a *right mettle*. 4. Our *Luke-warme Laodiceans*; our professors who are *Puritanical-Papistical-Arminian-Protestants*; neither *hot* nor *cold*: indifferent for all religions: like *Chameleons*, they change color, according

to euery obie&t they approach vnto : they can keepe correspondence with all kinde of *Christians*. I would gladly *Heare* what benefit these can haue by *Hearing*! Shall not the *Fire* warme, and shall not the *word* take away this coldnesse of our affections? 5. Our *Glow-worme* *Ghospe-lers*, who seeme as they are : who seeme to doe nothing but *heare*, & indeed they doe nothing but *heare* : *Practise* they doe not. They will *heare* *seuen Sermons* in *seuen daies*, but not forsake *one sin* for *seuen score Sermons*. *Procul hinc, procul este profani*, why dost thou *heare* Gods lawes, and takest his couenant into thy care, since thou hastest to be reformed by them? Their *hard hearts* doe not, cannot, will not repent. Are these *Hearers*? Where is that *mollifying force* of *seruent Preaching*? 6. Such as doe not set apart some time for their deuotions, priuately with their families, and personally by themselves, to powre out their soules into the bosome of their heavenly Father, by praices and heavenly meditations : *Preaching* preuaileth not with these neither. For the *word* (like *Fire*) doth *elevate* and *lift upward*, but these are carried *downward* by an *earthly humour* of worldly cogitations.

Next : because we can finde hardly *one good Hearer* for *sixe that are bad* : therefore from all these *sixe properties*, I wil proportion the description of a *good Hearer*. That man who doth 1. *reform* his life, & not *excuse* it : 2. who doth *grow in grace*, as hee doth in *yeares* : 3. who is *conuersant*

conversant in the Scripture. 4. who is Zealous with an understanding feruency: 5. who hath a soft tender conscience, trembling to sinne: and 6. who hath his Soliloquia, his secret sacred Meditations, to transport him into heauen. Such a man is *inimicus diuinitatis*, as Aristotle speaketh, an absolute Auditor: such a man is true gold, refined by the Fire, a true Heaver framed by the holy Ghost. Now the Holy Ghost makes all to bee such Hearers.

Next, as those Tongues were fiery, so were they clouen also: Implying by the diuided Tongues on them, that two chief vertues were united in them, Discretion and Devotion, *Be nist as serpents*, saith our Satiour, *Math. 10. 16.* Now Serpents haue diuided Tongues: Diuided Tongues: therefore are the emblems of Wisdom or Discretion.

Then againe, for Devotion: the Eloquence of Rhetoricians is their Devotion, and the Devotion of Preachers is our Eloquence. The Ancients were wont to offer vnto Mercury (the god of Eloquence, of their Devotion) *dissectam linguam*, a diuided Tongue, saith our English Poets, out of Pierias: I inferre, a diuided Tongue is the Hieroglyphick of Devotion; which is our Eloquence: Devotion & Discretion must be the hand-maids of our Sermons.

Socrates reports of one Pambus, that going to a Sermon, and hearing the Text only, being the first verse, *Psal. 39. I said I will so take heed to my*

waies, that I offend not in my Tongue: Hee departed immediatly, saying, that he would imploy his whole labour to learne that one lesson only. Neuer any Age like ours, exacted such care in Preachers, to furnish themselves with *Devotion & Discretion*, not to offend with their tongues: wherein there are so many *conscionable*, and so many *unconscionable*: so many *charitable*, and so many *cauilling*: so many *understanding*, and so many *ignorant Hearers*. We haue neede therefore, of *clouen Tongues*, of admirable *Devotion* and *Discretion*.

But that which I most wonder at, is this: that the *Diuell* should bee such an *Ape* of Almighty God; and so imitate him in this particular. God giueth his Disciples *Tongues*, *fiery Tongues*, and *clouen fiery tongues*: and the *Diuell* giueth his disciples in like manner *Tongues*, *fiery tongues*, and *clouen fiery tongues* also. That I may say with *Pittacus*, a *Tongue* is the *worst* and *best* member: the *worst* member in the *worst* men, and the *best* in the *best* men. Or that *Tongues* are like *Jeremie's figges* 24. 2. either very good, or very bad. The godly hath a *tongue*, a *Tongue* from God: the vngodly also hath a *tongue*, a *tongue* from the *Diuell*. The godly hath a *Fiery Tongue*, a *Tongue set on fire from Heauen*, as here in the text: and the vngodly hath a *fiery tongue*, a *tongue set on fire from Hell*, *Iam. 3. 6*. Finally, the godly hath a *clouen tongue*, and the vngodly hath a *divided tongue*: of *two humours*,

as *Ptolemies* man; or as of two colours, *white* and *black*: *white*, with a complementall courtesie to the face; and *black*, with a defaming iniurie behind the backe: As if it were the hand of *Iob*, they salute and stab the same man with the same Tongue. Beside this, there is a *slandering censuring tongue*: which (like the *Catapulta*) is set on fire by motion, & then it smiteth through the armour, apparell, body and all: so here, *Person, Parents, Progeny, Kindred, and Calling*, all must follow the furie of the fiered Tongue. This is the *diuided fiery tongue* of the wicked man.

Claudia (a *Romane Lady*) comming from a playe, was somewhat thronged by the multitude; her impatience burst forth into this outcrie: *Quid de me factum esset, si Publius Claudius frater, nauali praelio, ingentem numerum ciuium non perdidisset?* Alas what would now haue become of me, if (by good lucke) my brother *Publius Claudius* had not bin defeated at a sea-fight, and so lost many thousands of this rascal route? Surely I had died in this crowde. *Vitam reuiniſcit frater, aliamq. classẽ ac multitudinem perditum eas.* Ah would God my brother were aliue once more, that more of this vnmanerly multitude might bee drown'd in the sea, that Ladies might haue liberty to walke with elbow-room on the land. The *AEdiles* (*Romane Magistrates*) fined her for this intemperate speech at 25000. pieces of siluer. If euery vnruely tongue with vs shold haue such a fine set vpon

the head thereof: the King of England would haue richer reuenues by Tongues, then the King of France hath by Salt: yet all would not season their speech, and teach men to bridle that vnbridled member and vnlicke will.

Diogenes seeing a scolding woman hanged on a tree, wished that all trees might beare such fruit. If all slandering Tongues should feele that fate, wee should haue more fruit than leaues vpon our trees. My censure is not so fore: I wish that the wicked Tongue might bee like the tongue mentioned by the Psalmist, that it might cleaue to the raspie of the mouth: that the fiery Tongue might be like a little ordinary fire, that it might not be so oily and supple in nimble defamations: that the diuident Tongue might be diuident indeed like the Tongues at Babel, that men might be able to vnderstand their neighbours language. For vs bequeath, Lord haue mercy vpon vs, vpon the doores of our lippes, against a wicked Tongue, which is the Plague of the land wherein we liue.

4. 3.

The Position remaineth, and so I conclude: And it saie, that is, that spirit which appeared in the similitude of Fiery tongues, is fate vpon them. And it saie, a Position of constancy, implying the continuance thereof: as Psalm. 1. v. Blessed is the man which hath not fate in the seat of the scornfull, that is, which hath not accustomed himselfe to the scorners conditions. So here the spirit is fate vpon them, that is, it comi-

mud.

nued with the Disciples: as *Christ* himselfe fore-promised, *My Father shall give you another Comforter, that he may abide with you, Joh. 14. 16.*

Whence wee conceive, that the burden of perpetuall labour is laid on the shoulders of the Ministry: Ministers must sit to their labours of Preaching, as the holy Ghost here saie on these Preachers. They must not stand to their labours, as the *Israelites* did stand to their *Passover*, ready to be walking on euery occasion. Nor may they walke in the worke of the Ministry, *Canis ad Nilum*, like the *Egyptian* dogs, *Ribunt & fugiunt*, to take a snatch and away, to doe the worke of the Lord negligently. But they must sit to their labours, that is, they must bee constant and continuall in them. Deaith therefore speaketh to all Preachers, as *Saint Paul* did to one Preacher, *1. Tim. 4. 13. Give attendance to reading. Donec venero, till I come.* So long as wee live, so long must we labour: and when we end our labour, then must we end our lives. *Finis vnius laboris, est gradus futuri.* The dispatching of one worke, must bee an addressing to another; our motion must bee circular: there must bee no end thereof. And Ministers (like Hares) must supersedeare, conceive a second, before they haue termed the first businesse. Otherwise, the blessing of this Holy day is not communicated vnto them: for here the Holy Ghost did sumpon these Preachers. But heere must bee a *Christian* wit, a conscionable moderation: to ex-

and equall labour from the olde, and from the young, this were too tyrannical an exaction. For the Holy Ghost doth enable our Preachers, not as he did these Preachers, miraculously, & extraordinarily: but ordinarily, by ordinary meanes and instruments, So that where the instruments doe decay, there will bee a decaying of the faculties also. Therefore, as Aristotle speaketh in another case, *Si senex haberet oculum iuuenis, senex videret vt iuuenis*, if an old man had the eye of a young man, then the old man would see as cleere as the young man; So say I: There is many a forsaken neglected old Preacher, who if they had the same *lungs & tongues*, the same *sides and hands* with young Preachers, they would equal and excell the youngest in the Ministry. Howsoever our partiall Age adore the Sun rising in the East: & turne their backs on the same declining in the West. Neuerthelesse, if it be their own sloth which doth disenable them: then (say I againe) they shall not in this dayes blessing, for the Holy Ghost doth not sit on them, because they doe not sit at their labours.

Moreover, there must be no cypher amongst vs, who should be the Coppy to all zealous labourers. Therefore euery one must be painefull in perpetuall Preaching: as heere, these Fiery Tongues, the Holy Ghost, did sit vpon euery one of them.

Thinke not, notwithstanding, that wee are so spiritually conscious, that wee desire to in-
grosse

grosse the whole *grace* of the *Holy Ghost*: but wee desire that it may bee communicated to *you* also. Wee desire that the *Holy Ghost* which did descend like *Fire*, that it may bee amongst men like *Ayre*, that all men might breathe a religious life by the sacred *inspiration* therof. The text saith, *it did sit on euery one of them*: I haue said, wee desire that *it might sit on euery one of vs*: and I doe say, wee pray that *it may sit on euery one of you*.

For *you*, wee desire that the *Holy Ghost* may sit on you, that you may sit in your religion: and haue a *Possession* of constancy in your profession. Not that you should stand in religion, as men doe on ice, in a slippery place, to haue your slips and back-slidings in Christianity: not that you should mooue in your religion, as a shippe doth ride at Sea, to bee carried vp and downe, with euery wind of new doctrine. But our desire it, that religion may sit in your Hearts, and that your Hearts may sit in religion: as the Poles are seated in heauen, and as the Center is seated in the Earth: neuer to bee mooued, neuer to bee altered.

And wee desire moreouer, a particular experience of this *holy Grace*, to bee dispenced to euery particular person, to this whole congregation, from the potent Magistrate, to the poorest seruant, that the *Holy grace* of the *Holy Ghost* may sit vpon euery one of you.

And like the *Holy Feast*, *Nehem. 8. 12.* we desire

fire that *Part* of this *Holy-blessing* may be sent away, that it may be communicated to your *Families* which are *absent* also. Yea, that the sacred communication thereof, may be prepared for your *Children*, and for your *Childrens Children*, which are yet *unborne*. That a religious offspring may *succeed*, and *exceed* their religious parents, in the constant profession, and conscionable practising of *true Religion*. Thus *endlesse* are our desires for *You*, that Gods grace may be *boundlesse* to *You*; we pray it (with our hearts) we pray it, that the *Holy Ghost*, by the powerfull operation thereof, may so *fit on this whole Land*, upon this *whole Citty*, upon this *whole Congregation*, that it may *fit upon every one of You*, and upon every one of *Yours*: And let every one of us say --- *Heartily* *Amen* *Amen*.

Also say this.

FINIS.

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